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The Pacific Churchman

Speaking the Truth in Love.

OCTOBER 1, 1904

THE PLACE OF LEGISLATION.

It is not uncommon, as the General Convention approaches, to hear complaints that at its meetings so much time is spent in legislation and so little given, and that grudgingly, to missionary and other similar interests. The Bishop of Los Angeles has recently voiced this feeling in a striking and earnest plea that so great an opportunity for inspiration be not wasted. A sentiment which indicates a similar attitude has often been expressed in reference to the proposed change in the Missionary Canon. "We need," many have said, "a change of heart, not a change of canon." In other words, these are indications of a common view that the Church attaches too much importance to her legislation, and that the General Convention ought to act both in a legislative capacity and as a gigantic gathering in the interests of missions and other aggressive work.

In considering this view, we must note, in the first place, that legislative work cannot be avoided. Wherever there is popular government, in Church or nation, men must get together to make laws. There must be machinery of government, and since conditions in society change very rapidly, there must be a pretty frequent adjustment of the machinery to meet them. Whether we like it or not (and very few of us do like it) canon-making is inevitable.

Again, such legislation touches upon very vital and far-reaching matters; and it touches them in a definite and tangible way. The great missionary meeting of the San Francisco Convention was inspiring in its very size and for those within hearing of the speakers, helpful in other ways, but, after all, its place in the life of the Church was only as another of the efforts which her leaders must always be making to keep before her her great work. It was only, as it were, an enthusiastic and unanimous vote in favor of what all believed and were striving to act upon; whereas the action of the Convention on the proposed divorce canon affected directly the action of every clergyman and potentially of every layman of the Church.

Every Convention brings up more than one such great question and numbers of less importance, but not less direct in effect. Action must be taken; and it is only worthy of the Church that her best minds give themselves devotedly to the study, discussion and decision of such action.

That leads to a further consideration and one which, although purely psychological, cannot be neglected. Some one, a few years ago, made a distinction between the legislative and the missionary mind. He was laughed to scorn. If our deputies could not have the missionary mind, it was time they were converted or others elected, said people. But the people who said this failed to see the point. It is not that the same man cannot have the two minds. It is that he cannot act according to both at the same time. A leading deputy who has charge of the report of some important committee and must stand a fire of questions all day, simply cannot, unless a most exceptional case, be expected to make glowing addresses at missionary meetings, or indeed, to show much more than a perfunctory interest in them at all. Outside the Convention weeks he may be a leader in missionary work, but during its session his energy is consumed upon the thing *which must be done.*

The thing must be done. That, too, is an important psychological factor. We have already called attention to the fact that the best minds in the Church must therefore turn their attention to legislative problems. But all who may ever be called upon to go to the General Convention must, for the same reason, feel the first claim of the legislative work. It is definite, practical, businesslike, as well, and affects directly the life of the Church. Every vote cast has its influence, as it does in a political contest. Men who have such business before them must be expected to neglect the things which do not have to be settled at the moment.

This gives the clue to what in our judgment is the way out of the difficulty in regard to the neglect of missions. The legislating must be done, and by the leaders of the Church and to the exclusion of most other matters. If we want the General Convention to be a means of furthering the missionary work more than at present, let the missionary work come before it as part of its regular business. Drop the confusing double identity. Let the Board of Managers be the Board of Missions. Let them present their reports to be acted upon, their proposals to be debated. Let the discussions be businesslike and not hortatory. Let the cut and dried program be dropped and the deputies left to feel that they have really something to do with the matter—that it is, in short, part of their regular business.

In conclusion, may we venture to add a word of protest along the same lines. It is a protest against the multiplicity and doubtless increasing multiplicity of outside interests which are arranged at the time of Convention. Things of great and perhaps immediate personal interest are being discussed outside, while votes of great importance are being taken inside the Convention hall. Many a Bishop or deputy is thus awkwardly placed between two duties.

RESTORATION OF THE DIACONATE

At the last session of the General Synod of the Canadian Church, a committee, previously appointed to consider the matter of the restoration of the diaconate, made its report, with the result that a communication on the subject is to be sent to all the legislative bodies of the Anglican Communion. Bishop Tuttle will present the communication of the Canadian Church to the General Convention.

A circular, which has already been received by every Anglican Bishop, says that "considering the position of the diaconate in the Anglican Communion since the time of the Reformation; recognizing the constantly increasing feeling that, under present circumstances, the Church loses most valuable ministering power, and the necessity that exists for increasing the authorized ministry of the Church in the work of the Gospel; having regard to the present canons and rubrics which regulate the Church's ministerial system; and the various attempts that have been made in the past to restore the diaconate in some measure, with little success; the committee feels it to be its duty to place the whole matter before the various constitutional bodies having legislative power in the Church throughout the world, and asks for a full expression of opinion as to whether action to revive the order ought not now to be taken."

The subject is not new to the American Church. The perpetual diaconate, as it is called, exists with us in theory.

Canon III, Section 1, of the Digest, makes a distinction between "Candidates for the Priesthood" and "Candidates for Deacon's Orders Only." But practically, the diaconate, as a distinct order, is non-existant. It remains, in the estimation of the people, simply a term of probation and a stepping stone to the priesthood. Instead of the diaconate, we have an order of lay readers endeavoring to do in the sparsely settled districts the work of the ministry without being clothed with the authority of the minister, for the Bishop's license to read for a limited time such portions of the Prayer Book in the public services as a layman is competent to read is vastly different from the Church's authority, bestowed in ordination, to minister in the congregation.

Large use has been made in this Diocese, as in others, of lay readers. But without detracting in any way from the splendid results which lay ministrations have achieved, the lay reader does not fill the requirements of the situation. In most cases his influence is minimized by the fact that he is regarded by the congregation as a makeshift. This is no argument for the discontinuance of the lay readers, but it does emphasize the timeliness of the Canadian Church's communication.

The ordination of a deacon implies a special fitness and training of the candidate. It means the setting apart by a solemn rite to the work of the ministry; and it confers authority to minister in the congregation. The perpetual diaconate further contemplates the freedom on the part of the deacon to pursue a secular calling. In the latter aspect, the restoration of the office has a wide bearing on the economy of missionary work. The support of a pastor in small places is a serious problem. But with an order of the ministry at liberty to find support in secular avocations, there would seem to be no good reason why most small mission stations should not enjoy the privilege of a resident clergyman. And doubtless, many of those who are glad to serve the Church in the capacity of lay readers, would wish to receive deacon's orders if it did not imply the necessity of giving up their means of support.

This is the real point at issue. The upper house of the Canadian Synod was unwilling to commit itself to the principle that ordination may not necessarily detach from a secular calling. The distinction between the sacred and the secular, which has its root in the Augustinian theology, perseveres. But that distinction is not essential. The division is a purely arbitrary one grounded on expediency. St. Paul was no less an apostle because he supported himself by tent making. Many a priest is compelled to, and does without censure, supplement his income by work which is not accurately ministerial work. The same policy which releases a Bishop from the charge of a congregation, makes it advisable that the rector of a parish should devote his whole time to his priestly duties, but it does not follow that there is essential incongruity between the work of the ministry and a secular calling, and a diaconate, whose possessors were not prevented by the demands of their office upon their time from relying upon their previous means of subsistence, would lose none of its sacred privilege and influence.

The conservatism of the Church may be trusted to prevent action without full discussion and consideration of all its phases. But it is to be hoped that the communication of the Canadian Church will receive more than perfunctory attention.

Nobody has any trouble about living a beautiful Christian life who tries to do it one day at a time.

THE CHARITIES ENDORSEMENT COMMITTEE.

We have already commended this effort upon the part of the Merchants' Association and the Associated Charities of this city to inform the charitably disposed people of the community of the really worthy institutions for the help of the needy. Their handbook should be in everyone's left hand as a guide to the right hand in what it doeth. Money given to an unworthy "charity" is money thrown away. And so, too, in most cases is money promiscuously given to unknown applicants of any sort. The Endorsement Committee is now sending out circulars asking assistance in the building up of a regular income to meet the expenses of its work. There should be a willing response.

SEVENTH MISSIONARY DISTRICT.

DISTRICT OF SACRAMENTO.

The thirtieth annual convocation of the Missionary District of Sacramento convened at St. John's Church, Petaluma, on Friday, September 9th, when the opening service, consisting of Holy Communion and sermon, was held at 10:30 a. m. Bishop Moreland, as celebrant, was assisted by Archdeacon Parker, who read the Gospel, and Rev. John T. Shurtleff, Secretary of the District, who read the Epistle. The sermon was by Bishop Nichols and was based on St. Luke xvii:19. "And He said unto him, arise, go thy way; thy faith hath made thee whole." It was a scholarly and eloquent appeal for the manifestation in the lives of Christians of the higher faith and spirit of devout gratitude to God which characterized the "better Samaritan."

The first business session was held at 3 p. m., when Rev. John T. Shurtleff and Mr. C. W. Bush were unanimously re-elected Secretary and Treasurer, respectively. The Bishop's address was couched in the language of gratitude for the achievements of the past year and of optimism for the future. The work of Archdeacon Parker was referred to in terms of praise and it was shown that the District had met the entire apportionment for General Missions. The address made extended reference to the Episcopate Endowment Fund, and the duty of the Church to District Missions, while the subjects of Courts of Appeal and the proposed Canon on Divorce received due attention. The Bishop is in favor of a canon that will forbid the marriage of divorced persons under any circumstances. He advocated the use of the Revised Version for private reading, but expressed a preference for the Marginal Readings Bible for the regular public services of the Church.

After the appointment of the regular committees, the annual report of the Treasurer was read and there was evidence of advance all along the line.

The public reception tendered to Bishop and Mrs. Moreland on Friday evening was a delightful social function that brought a large gathering of Church people together in the spacious guild house.

Saturday morning was taken up with the reading of the reports of the various committees, and the discussion of the missionary apportionments with special reference to the salary of the General Secretary of the Seventh Missionary District. The courtesies of the floor were extended to the Rev. M. D. Wilson, managing editor of the **Pacific Churchman,** who presented the cause of this paper and appealed for a more general support in the District. **The Sacramento Missionary** was commended by several delegates as a medium of communication between the Bishop and his people and as disseminating information to all within the District of work accomplished in the different parishes and missions.

The discussion of the memorial of the Diocese of California on the permissive use of the Revised Version was of an animated and interesting character.

By a considerable majority, however, the convocation declined to concur in the memorial. Saturday afternoon was devoted to the consideration of the work of the Woman's Auxiliary and Ladies' Guilds. Miss Kate C. Weston, the able and painstaking Secretary, gave a report which showed the really great and successful efforts of the various woman'

organizations in the District. It is estimated that the total amount raised last year will reach the sum of $12,000.

The usual officers and delegates were elected. The Rev. A. L. Burleson and Major W. H. Howell will represent the District at the Triennial Convention at Boston, while the following were chosen as delegates to the third annual conference of the Seventh Missionary District: Rev. S. Unsworth, Rev. J. T. Shurtleff and Rev. John Partridge, and Messrs. F. P. Tuttle, W. W. Lyman and C. C. Hilton.

At the end of the session the usual complimentary motions were carried and the Thirtieth Annual Convocation was brought to a close by singing the Gloria in Excelsis, and the Benediction pronounced by the Bishop.

Many of the clergy and delegates remained over for the special services on Sunday. There was an early celebration of the Holy Communion at 7:30, which was well attended.

At 11 o'clock a large congregation filled the church, when Bishop Partridge, of Kyoto, Japan, gave an inspiring sermon on Exodus iii:3, "Moses said, I will turn aside and see this great sight, why the bush is not burned."

A children's service was held at 3:30 p. m. The Sunday School pupils, with their banners, entered the church, preceded by the choir. Bishop Partridge held children and adults alike spellbound as he related incidents of the home life, character, habits and customs of the Japanese. This address, so full of information and so replete with anecdotes, was profoundly appreciated.

The series of services closed with a rousing missionary meeting at 7:30 o'clock, when the seating capacity of the spacious church was severely taxed. The speakers were introduced by the Bishop. Addresses of a most interesting character were made by Archdeacon Parker, Rev. Messrs. Samuel Unsworth, H. A. R. Ramsay and W. T. Douglas.

The three days spent at Petaluma were rendered most pleasant to the visiting clergy and delegates by the lavish kindness and generous hospitality of the members of St. John's Church. A bountiful luncheon was served each day in the guild house and the Church people threw open their homes to receive and welcome their guests. The good Rector of St. John's and Mrs. Partridge were indefatigable in their efforts to secure the comfort and entertainment of all their visitors, and to them too much praise cannot be given.

As our Bishop, in whose able and brilliant leadership we all rejoice, goes forth to attend the great Triennial Convention at Boston, it must be with a considerable degree of satisfaction with his District that the people have so readily responded to his arduous and self-denying efforts to extend the kingdom in this Western field. Refreshed by intercourse with the Church's leaders, may he come back to us strengthened and invigorated, again to inspire us by his presence and direct us in our undertakings for Christ and the Church.

HAWAII.

In Memoriam Mrs. Alice Mackintosh.

A deep and almost universal sense of personal bereavement filled the Cathedral of St. Andrew, Honolulu, to overflowing, the afternoon of August 31st, for the service to the memory of Mrs. Alice Mackintosh, wife of the Rev. Alexander Mackintosh, canon of the cathedral, who entered into rest at Dresden, Germany, on the 24th of the same month. Many of the near friends of and fellow-workers with Mrs. Mackintosh had been present at 10 o'clock at a celebration of the Holy Communion by Bishop Restarick, at which the Bishop delivered an address on the Communion of the Saints. In his address at a memorial service in the afternoon the Bishop said: "The life of the one in whose memory this service is held was the expression of her faith. . . . There are some people in whose presence unbelief falters and fails. There are those in whose deaths immortality seems very real and paradise seems very near. Alice Mackintosh was one of these. I have spoken on more than one occasion of my estimate of the many noble and saintly women in these islands to whom under God is so largely due the best life represented in Hawaii. Whatever have been the conditions around them, their ideals have always been clear, their faith steadfast and their hope sure. In spite of every difficulty they have believed in humanity and have seen the real good in men and women behind their sins and their faults. To learn some of the lessons from one of these lives we are gathered in this church to-day. . . . I need not speak of what she did, because her deeds are written in the hearts of many here present. But I believe no one here appreciates more than I how much of what there is here to-day of Church life and work is due to her personal influence and character. I am glad that I told her something of that which was in my mind and heart as to this before she sailed from these Islands. I know also from her how happy she was that peace and eagerness to work now prevail. This congregation, composed as it is of people of different religious organizations or of no religious affiliation, is a witness to the fact that her work and influence knew no bounds of church or creed or race. Her heart and head and hands were ever willing and eager day and night to serve men and women, because she saw them all as children of God. Everywhere I go I find homes in which I am told with affectionate gratitude of sympathy, cordial interest and kindness shown to men, women and children. She did all as a matter of course, until we scarcely realized what she was doing. There was no ostentation, much less was there any patronage. She never to the end could bring herself to act otherwise than she did when Honolulu was an isolated village, with no hotels, hospitals or nurses. As long as she had a home it was hard for her to give up the habit of making it a place to stay in, or a hospital or refuge, as the case might be."

Bishop Restarick expresses great thankfulness that the Rev. Mr. Potwine came in time to take the work at St. Elisabeth's when the deaconess had to leave. Deaconess Drant, to whom the Bishop refers, was expected home in September. St. Elisabeth's Mission will soon, owing to gifts received and promised, be able to boast a chapel and house for the work being carried on there.

A NEW MISSION HOSPITAL IN ALASKA.

A hospital in Ketchikan has been a long-time need, but it remained for the Church to assume the care of establishing one. Side by side with the churches in town or mining camp in this north country, the hospitals stand with their ministry of healing, and many lives are reached and helped within their walls which the Church might have vainly sought alone. When Bishop Rowe visited Ketchikan last May he decided that the need for a hospital should be met as soon as possible and one of the nurses from the Bishop Rowe Hospital at Skagway was appointed to take charge of the work.

Next came the problem of suitable housing. As there were no funds, building was for the present an impossibility. So it was determined to rent a house for a rectory, and to convert the old Mission House into a temporary hospital till funds could be secured with which to build. This house has rather an interesting history. Originally a one-room Indian shack, when Miss Edmond took up her brave work in this pioneer town it served as schoolhouse on week days, place for services on Sunday and living place on all days. As the demands of the work grew four "lean to's" were added at different times, tiny sloping-roofed rooms that remind one of a ship's cabin. Here Miss Edmond with splendid courage held the work alone for three years, till in 1902 a priest was appointed to the mission. Then the Mission House was used as rectory, though the one large room still served as church and schoolroom. In 1903 a good church was built, two-thirds of its cost being borne by the people—and the consecration took place at the Bishop's visit in May of this year.

And now the old house has become a hospital. Some repairs have been made, and the place fitted up as best we could do it with the means at hand. Donations from friends in the East have paid for the repairs, and we have a fair equipment of hospital furniture to start with. The two wards with their four and two beds respectively are bright and attractive, and already we have had the joy of ministering to the sick and needy under our hospital—hospitable—roof.

The first patient was received on August 26th, though some outside work had been done by the nurse before the hospital was ready for service. On Sunday, August 28th, a simple service of dedication was held. It was a glorious day, flooded with sunshine, and a sense of benediction was with us as we prayed God's tenderest blessing on this House of Healing and all who come within its walls.

Though we have at present no debt—thanks to the gener-

osity of our Eastern friends—we have no funds for running expenses nor to complete our equipment, and the high cost of living in Alaska makes our hearts anxious as we look to the future. Perhaps some of our neighbors on the Pacific Coast will be glad of the opportunity to aid the missionary work in a country which is no "far-away land" to them. Gifts of household supplies of all sorts, canned goods, etc., will be of the greatest use, and if shipped by either the Alaska S. S. Co. or the Pacific Coast S. S. Co., half rates of freight may be secured. The nurse in charge of St. John's Hospital, Miss Isabel M. Emberley, will be glad to answer all questions as to the work of the hospital and to furnish lists of specific needs to churches or individuals who ask for them. Gifts of money or supplies may be sent directly to her, addressed to the hospital. I. M. E.

A Missionary to One of the Ends of the Earth.

We were favored with a call the other day from the Rev. John B. Driggs, M. D., who has been laboring for fifteen years among the Tigara Indians at Point Hope, on the Arctic Ocean, and is now renewing his touch with civilization for the first time since 1896. Dr. Driggs' missionary station is 400 miles beyond Cape Nome, in a region where people suffer severely from the heat if the thermometer reaches the height of 68 degrees, as it may do about once in ten years, and did during the Bishop's visit last August. Such warm spells, however, are soon followed by a return to more normal temperature, and in two weeks from the last snow and ice were again prevailing. In getting to this city Dr. Driggs was indebted to the U. S. ship Thetis for transportation as far as Kewalik, whence the coasting steamers Corwin, Oregon and Jeanie brought him to Nome, Seattle and San Francisco, respectively. Commencing his work as a medical missionary, the doctor was later ordained a deacon, and there being but few white men in that distant and desolate locality, he is called upon to care for the bodily ills as well as the spiritual needs of his flock. In the last number of the **Spirit of Missions** will be found some very interesting cuts illustrating the cases there described in which the reverend doctor has been able to effect wonderful physical improvement in the condition of members of his flock. In return he obtains from Indians services in the care of his house, the bolts and locks of which are never used, and in the making of his clothes, consisting mostly of furs. About 400 Indians are living at Point Hope, and the little mission hall is crowded at the services and meetings. Their own original form of religion shows traces of a creed, perhaps obtained from contact many ceturies ago with some Christian church, and they now pray to Jesus Christ as their Tooloogigra, or Supreme Spirit. Christmas, which previous to his arrival was unknown to dwellers within the Arctic circle in the western hemisphere, is now regularly and heartily celebrated by the Indians round Point Hope. Dr. Driggs is making a key to the Tigara language, and has recorded a number of curious facts in connection with their traditions and customs. He has had during the past year a daily attendance of twenty-three boys and girls at his school, has baptized twenty-eight and presented six for confirmation. Cruel superstitions and taboos that fifteen years ago terrified and tortured the sick and dying are hardly ever practiced now, and family prayers have become usual in many homes.

The Rev. F. C. Taylor, missionary in charge at Valdez, has begun services at Fort Liscum, where several of the officers and their families are church people, and expects to open a new mission at Seward, on Resurrection Bay, about 30 miles east of Valdez, and the probable southern terminus of the proposed railroad through Central Alaska to the Yukon River. The little church at Valdez is already, we are told, too small for the congregations. At the hospital a large number of patients, for whom Deaconess Deane has to be nurse, cook and housekeeper, are overtaxing her powers. More money and more help are badly needed.

About the middle of September Mrs. Leonard and family were expecting to leave Salt Lake for Los Angeles, where they will make their home in the future. The whole parish, says the **Monitor,** regrets exceedingly losing our late dear Bishop's family, and follows them with loving wishes and earnest prayers for their peace and prosperity.

HOME AND FOREIGN NOTES.

Visit of the Archbishop of Canterbury.

On the afternoon of Sunday, the 26th, the Archbishop addressed a crowd of not less than twenty thousand persons at an open-air service in the cathedral grounds at Mount St. Albans, Washington, D. C. The spot was that on which the peace cross was erected after the war with Spain, President McKinley being present at its dedication. On this occasion Mrs. Roosevelt and her daughter were among the audience, and in the long procession led by the combined choirs of the Episcopal Churches in Washington were Bishops Nelson, Brent, Ferguson, Doane and Satterlee. The sermon was preached by the Bishop of Albany. The Archbishop, in his address, spoke of Washington as the very pivot and center of a national life which for 130 years has had "Liberty" for its watchword, and has for more than forty years everywhere striven to make the word good. "A vision," he said, "rises before our eyes to-day whereunto this thing and all that it implies may grow. It has been given to us English-speaking folk, in the manifold development of our storied life, to realize in practice more fully than other men the true meaning of liberty—the liberty wherewith Christ hath made us free. Be it ours to recognize that such knowledge is in itself not a heritage only, but a splendid and sacred trust. No other period of Christendom can compare with ours in the possibilities which are set within our reach. No other part of Christendom, as I firmly believe, can do for the world what we on either side of the sea can do for it, if we only will. God give us grace to answer to that inspiring call."

The London **Church Times,** apropos of the visit of the Archbishop of Canterbury to this country, has a long and interesting article on the American Church, respecting which it observes that "there is no Church perhaps in the world from which he (the Primate) can learn so much of immediate value. He will find that even an excessive intrusion of the lay element in the government of the Church is rendered harmless by a solid understanding that to the bishops, and to the bishops alone, belongs the final ordering of all discipline and legislation." The English episcopate, we are told, has hardly to-day set its seal to the principles laid down in the "Concoruate, or Bond of Union," drawn up by the Scottish Bishops and Dr. Seabury. The American bishop also pledged himself to do what he might in the way of liturgical conformity with the Church of Scotland, and "to this the American Church owes those features in which her Prayer Book is an improvement upon ours." The article concludes: "The broad principles of spiritual independence and of episcopal rule were firmly established in the nascent American Church. That Church has proved the possibility of maintaining unity without monarchical rule, and without laws of uniformity. It has proved the possibility of maintaining the Faith without hampering trust-deeds or articles of religion. It walks by the guiding of the Spirit, and lives by the Life of the Head. It is an admirable object for the contemplation of the Archbishop of Canterbury."

The Peace Congress.

Partly coincident in time and place with the General Convention will be the meeting of the International Peace Congress, the first session of which will be held in Tremont Temple, Boston, on Monday, Oct. 3. On Sunday, the 2d, services will be held in many of the churches, at which the cause will be made the special subject of prayer and exhortation, and in the afternoon addresses will be made by leading American and European ministers. A musical service of consecration will be held in the evening. Deliberative meetings will be held every forenoon during the week, and public meetings devoted to Peace and Arbitration every evening. On Tuesday evening the Hon. Andrew D. White, chairman of the United States delegation at The Hague conference, will preside at a meeting devoted to the work and influence of the Hague Tribunal, which will also be addressed by Sir J. Macdonnell, Professor of International Law at University College, London; M. Gustave Hubbard, Member of the French Chamber of Deputies; the Hon. O. S. Straus United States member of the Hague Tribunal, and others Of special importance will be the Commercial Meeting and the meeting to consider how education may be controlled so as to foster the creation of a true international sentiment Among the speakers will be the English Bishops of Hereford

and Ripon, several members of the English House of Commons, the Rev. R. Westrope of York, L'Abbe Pichot of Monaco, Pastor C. Wagner of Paris, author of "The Simple Life"; M. E. Reveillaud, member of the French Chamber of Deputies; Prof. Langlais of the University of Paris, etc. The Mayor of Boston will also hold a reception of the delegates. Nor can we believe that the General Convention will let slip the opportunity of declaring its deep sympathy with a cause than which none is more consonant with the spirit of the Founder of its Church. It is, however, sadly significant of the small progress which the world has made towards the peace which He came to establish that the Congress will meet but a few days after the conclusion of one of the longest and bloodiest battles in history, and may even be coincident with another engagement of the Japanese and Russian armies still more terrible. To Liaoyang and Mukden, many who believe that military science is a most important branch of education and war an indispensable discipline for nations will point while they ask what good the Peace Societies have done or are likely to do.

A Cathedral has been consecrated at Uganda, in Central Africa, the place of the martyrdom of Bishop Hannington and many native Christians only fifteen years ago. Thirty-five hundred reverent natives crowded the building, a large number having to be content to stand outside, and the responses, heartily said in unison, produced a striking volume of sound. Bishop Tucker, who for fourteen years has worked there through a most critical period, headed a procession which included nearly fifty clergy, native and European, and the lessons were read by two of the native clergy, one of whom became a Christian twenty years ago at the risk of persecution and even of death, and has rendered most valuable service to the Church in the work of translating the Bible. Archdeacon Walker preached fluently in Uganda, and referred to the changes which had taken place since the cruel rule of Mwanga came to an end. His Majesty's Commissioner, Col. Sadler, attended in state, followed by the boy King, and by the Prime Minister, Katikiro, who was present at King Edward's coronation. Uganda is becoming quite a favorite resort for tourists, travelers by the railroad from the Victoria Falls to the coast passing through an extended zoological garden in which, amid unique scenery, as many as 50,000 zebras may be seen at once, their stripes shining in the sun, besides ostriches, rhinoceroses and giraffes. A week's cruise round Lake Victoria, the steamer touching at all the British and German stations, and a visit to the unequalled Ripon Falls, are additional attractions, and it is expected that more than ten thousand tourists will visit Uganda during the coming season.

CORRESPONDENCE.

To the Editor of the **Pacific Churchman:**

The approach of St. Luke's Day suggests a collection in every parish and mission, as recommended by the Diocesan Convention, on the Sunday nearest that festival, for St. Luke's Hospital. The twentieth Sunday after Trinity, October 16th, is the date this year. I am ready to confess, for my own part, a careless disregard of that recommendation in the past, having complied with it only occasionally. This year, and in future, I mean to do better. More than that, since a recent experience, I feel called upon to say a word on the subject to my reverend brethren. For four weeks I was most kindly cared for, and that unexpectedly without charge, at this Church institution. As, on leaving, I wrote the Archdeacon, who is the treasurer, I learned in the hospital a fuller meaning of the word "hospitality" than I had ever known before. And if I am correctly informed, I am not by any means the only clergyman who has been literally a beneficiary of St. Luke's, to say nothing of other charity patients. Shall we not all recognize, then, our obligation to help, by prayers and offerings, this noble institution of the diocese, and thus increase its ability to minister to the sick and suffering? HOBART CHETWOOD.

Pacific Grove, September 25, 1904.

Many indeed think of being happy with God in heaven; but the being happy in God on earth never enters into their thoughts.—John Wesley.

CHURCH DIVINITY SCHOOL TALKS.

BY THE DEAN.

Stewardship of Time—Right Use of Retirement.

In a previous address here I tried to impress upon you how a proper sense of our stewardship of time fixes the responsibility of setting apart time for devotion. Let us now follow that responsibility a little further. And a caution constantly confronting me in what I say, and, I believe, needful for you in everything pertaining to the devotional life, is to avoid unreality, to be our genuine selves, to have no spiritual stiltedness or smug professionalism, to wear no mask to ourselves, not to give out—like a phonograph with its metallic artificiality—what someone else has talked into us. Our devotional life must first of all be spontaneous and our very own.

There is a phrase which St. John (vi:15) gives us of Our Lord which is full of suggestiveness here,—"Himself alone." It was when the Master, after He had fed the five thousand, departed into a mountain "Himself alone." St. Matthew and St. Mark both tell us He took the retirement for prayer. "He went up into a mountain apart to pray." "He departed into a mountain to pray."

This loneliness, this being by Himself, was, be it distinctly noted, a matter of His own purpose and choice. It was, in a sense, of His own deliberate making. It stands out in that way as over and above the essential loneliness of humanity which He exhibited in its profoundest and most mysterious phase. He was in one sense the loneliest man that ever lived. Alone He trod the winepress; alone He was when they all forsook Him and fled; alone in Gethsemane, and alone on the Cross, with that awful loneliness which uttered the cry: "My God, My God, why hast Thou forsaken Me?" That was laid upon Him and was part of the deep mystery of His redemptive work. No human being ever had a lot involving loneliness like unto His loneliness.

And yet, superadded to this inherent and unique sense of being alone, the Son of God made it a habit, it would seem, to seek opportunity to be by Himself, to go apart from the multitude into stillness and solitude, that He might refresh His own spirit of devotion. He made it a point of conscience to make time for this. It was part of the discipline of His perfect character. It communicated part of the charm of His beauty of holiness. It, we may well believe, had to do with the secret of his poise and strength in every crisis and in every constancy of His human life.

Now an honest sense of vocation to that ministry which comes from Him, means many a lonely hour that a true-hearted man cannot escape if he would. And do not think some strange thing has happened unto you if you have each one his share of this. To feel inwardly moved by the Holy Ghost to take upon you this Office and Ministration throws each upon himself in the very individualizing of such a conviction and plan of life. You seem to yourself picked out and, in a measure, isolated from others. And there are experiences, wrestlings with self, with circumstances, with burdens to be borne, with poor health, with dejection and disappointments and limitations, which are especially apt to beset the preparatory years of a candidate for Holy Orders. It is simply part of the fitting of self into sphere. A man is all the better for it when he comes up to his ordination. It all has to do with the making of the true priest. And the sooner one understands this, and takes it as it comes, and tries to turn it to good account in character-building, the sooner he finds it the safeguard against allowing it to become misdirected into morbid or cheerless channels. These phases of loneliness, through which a divinity student almost always passes, in their right use and discipline tell upon all his after usefulness, and enable him, as we say, to hold himself better in hand. But that loneliness comes anyway. It is not a matter of our own planning and devising. Our own will and choice has very little to do with it. We are born unto it as the sparks fly upward. We have to take all that into account before we reach the question of an initiative in making retirement for ourseves after the manner of Jesus Christ.

And, be careful to mark, it is such voluntary seizing of time and opportunity to be by ourselves that we are now especially advising. This is not something that will take care of itself, like a meal hour or a chapel service. The individual must rigidly and persistently put method into it him-

self, or it will not be attended to. There are few things, indeed, more wasteful and slothful with "the day's work" of a divinity student than to have no clock-strokes which mean anything to him other than those comparatively few hours noted on the bulletin-board for the assembling for various purposes.

My counsel then is that at the very beginning of the term each one should fix for himself some periods of retirement, and then should be careful to make right and blessed use of that retirement. That will give something of a wholesome cloistered life to the Divinity School body as a whole, without at all depriving it of that balancing influence, so necessary, of family life with each other, and contact with the world in which you are to minister. It is not at all an ascetic or a cult ideal. It is only to make due and intelligent provision all along, through the course, for the sweet suasion of God's Holy Spirit, as it searches, in quiet and self-communing, the deep things of man. Map out the time, then, for it conscientiously.

And among many ways of making a right use of such systematic retirement, I would suggest the following:

1. Always have ready at hand some good devotional reading. On the shelves of the library there are many volumes of stimulating biography and works concerned with the devotional life of the priest, to say nothing of sermons like those of Liddon or Newman. Ordination addresses like those of Bishop Wilberforce can be profitably read again and again. Any officer of the school will, I am sure, readily advise as to helpful reading, and the books placed in your hands at the beginning of your course will, I trust, be found bracing and suggestive.

2. Prayer and intercession, widening and deepening as life widens and deepens, must constitute in our hours of retirement, as it did with the Master, a large part of the occupation. Where, if not here, are you ever to learn to have a life of prayer, and where can you ever hope for a blessing upon your ministry without it?

3. Preparation for the Holy Communion must periodically have its distinct place in this self-enforced retirement. No early celebration should be neglected by the one aiming at the highest standard of spiritual life, and to have some set time every week to inventory the life and appreciate its shortcomings, and evoke its best aspirations and assimilate its rich sacramental nourishment, this is to taste some of the deepest peace of habitual retirement and to find the meaning of

Non passibus, sed precibus, itur ad Deum,

or, to take the English rendering in Bishop Andrewes' **Preces Privatae,** "It is not by paces, but by prayers that God is come at."

At another time I hope to speak to you of the subject of "Divinity School Piety" by itself, but now let me bid you begin your new term with some well chosen schedule for the retirement which has so much to do with all piety, and with making you men really consecrated to your high calling; and which has been so largely instrumental in shaping the best priestly holiness in the Catholic Church.

What Am I to Look For.

The paper which appeared under this heading on August 15th advances propositions of a serious and disturbing character. The accomplished writer of it considers heresy and schism deplorable, and yet regards the separated bodies as possessing "available" ministrations. He denies the existence of any "theory of orders" in the Catholic Church, and brands the Tractarian argument on this topic as obsolete. The last quarter of the nineteenth century has thrown new light on it.

A plain-minded person is disposed to ask, what new light has thus arrived, or can arrive. The Tractarians, on this and other subjects, merely uncovered great truths which had been long obscured. As a matter of fact, we confirm and ordain all sectarians who seek our ministry, whatever their learning or piety may be; as in the well-known case of Dr. Briggs; and the theory behind the practice is obvious enough. In a few cases of the Elizabethan period, men who had received Presbyterian ordination were inducted into English parishes. But this did not in the least degree vitiate the stream of Anglican ordinations. Had such men been placed in bishoprics without consecration, the case would have been different. As it was, they simply lived and died, and were succeeded by duly ordained priests. Their lack of status could work no further mischief than the nullification of their own official acts; and whether it did that much, it is useless now to inquire. In this American Church, I believe no similar incident has ever occurred.

"The action of the Church as a whole," says the same writer, "has been inconsistent with the Tractarian argument," meaning the action of the Church universal. Wherein has it been thus inconsistent? In what cases has the Orthodox Greek Church, or the Holy Roman Church, conferred Holy Orders, except through the hands of a bishop?

Another awkward question arises. If the separated bodies are to be regarded as churches and not merely societies, where is the line to be drawn? On what principle can the Methodist be admitted and the Mormon excluded? How as to the Unitarians? Are the Sandemanians and the Seventh Day Baptists too insignificant for notice? Do numbers and respectability convert a society into a church?

Our Prayer Book distinctly acknowledges the divine promise as given to ministers of Apostolic Succession. The Bishops, in promulgating what has been called "the quadrilateral," affirmed themselves to be the guardians of a certain deposit. The sectarian leaders at once recognized the point of this claim, and alleged that the bishops had no such peculiar guardianship. (See the Symposium published about 18 years ago by the Church Review Company.)

Many of us supposed, even before the last quarter of the last century began, that these problems were solved on Tractarian principles. We will not reject new light; but we wish such light to be exceedingly clear, since much that modern critics suggest appears to us not light, but darkness.

RICHARD R. THORNTON.

Stratford-on-Avon.

Editor, **Pacific Churchman:**

Professor Thornton's criticism of the article complained of is based on a misapprehension. If he will take the trouble to reread it, he will discover that the writer says nothing about either the regularity or the catholicity of the orders of those about us, and that the subject is not mentioned in his paper. He will find also, if he is at all familiar with history, that the statement that "the Church has nowhere formulated a theory of orders" is explicitly true and incapable of contradiction, her own documents being the witnesses. If Professor Thornton did not seem himself to be writing in a serious mood, his identification of the practice of "the orthodox Greek Church" with the Tractarian theory of orders would be decidedly amusing.

With regard to the Tractarian theory of orders itself, it is perhaps sufficient to say that the greatest of the Tractarians found it impossible to maintain it in the face of the facts of history, and incontinently abandoned it; Newman's difficulty consisting not only in the fact that Anglicans of as high authority as Hooker and Sanderson and Bramhall and Jeremy Taylor repudiated the Tractarian view, but that the practice of men like Cosin and Andrewes was incompatible with it. Newman's mind was far too penetrating to be contented with the compromise which satisfied Dr. Pusey, but he was unfortunately not familiar with what from the time of Bede at least had been pre-eminently the English, as it would seem to be also the Catholic, doctrine.

What Professor Thornton says about confirming and reordaining is of course very familiar, but it has nothing to do with any contention advanced by the writer of the article complained of. Its author is unaware of anything in his contentions which could possibly be twisted into the assumption that he desired to decry, or to do away with, either.

With regard to the obsoleteness of the Tractarian view, it may perhaps be permissible to suggest that, not only has new light been shed on the practice of the early Christian centuries by the discovery of at that time undreamed of documents, but that historical investigation has taken on a new complexion in the hands of men like Loofs, and Armitage Robinson, and Acton, and Duchesne, and Gasparri, and Hatch, and Sohm, and Harnack. To confess one's self ignorant of the results of the researches of these investigators in the department of the history of Catholic orders is to confess one's self unacquainted with the most authoritative literature of the subject.

WILLIAM HIGGS.

PRESIDENT WHEELER ON MINISTERIAL PRIESTHOOD.

In an address to students at the reopening of the Pacific Theological Seminary, the President of the University of California paid an unexpected, and possibly an unconscious, tribute to the position of this Church in the matter of Holy Orders and liturgical and ceremonial usage. His remarks are all the more instructive from the fact that President Wheeler is by birth a member of the least ritualistic (we use the word in its best sense) and least liturgy-loving of bodies, his immediate ancestors being Baptists. Perhaps his position in this matter is but another indication of the way in which greater familiarity with historical science is bringing about a widespread understanding of the forces which have guided the development of the historic Church, and of the weakness of what has been until lately the position of the more recent christian bodies. Speaking with the utmost candor to the audience which was before him, and reminding them that he was talking to grown up men—to men, therefore, who would not misinterpret his position by taking it out of the region of common sense—President Wheeler insisted on the necessity for the priestly attitude and character on the part of the christian minister. "After all," he said, "humanity demands a priesthood—a caste, or order (call it what you will) of men set apart for a specific function: the ministering to their fellows of the teaching and the things of God." And this priestliness of attitude and function, he insisted, is essential even apart from the question of the exact character and ability of the individual minister. People do not insist that the clergyman shall be in every respect superior to themselves; but they do insist that he shall be a person set apart for the work he is to do—an explicitly ordered and commissioned officer, with an attitude and with functions distinct from the attitudes and the functions of those about him. The demand for this priestly element in the minister is shown conclusively, he remarked, in the way in which the least definitely christian of people ask instinctively for the services of a clergyman at the burial of their dead. In the pulpit the minister should be a prophet; but in the services and in his parish ministrations he should be, he is, a priest.

Passing next to the character of the public service demanded by our time, President Wheeler spoke of the need of some liturgical usage thoughtfully prepared and intelligently adapted to the congregation, and even sanctioned the adoption of vestments or an ecclesiastical form of dress when ministering in the pulpit, provided such a dress were regarded as of less than primary importance—as an aid to the reverent conduct of public worship rather than as a thing essential in itself. At this stage in his address the speaker adverted to the apostolic precept: "Let all things be done in order."

Coming to some of the minutiae of their work, the speaker urged upon his hearers the necessity for a clear and intelligent reading of the Bible—such a reading as would convey to the congregation the meaning of the matter read; an accomplishment, he contended, which was rarer in the churches than many might imagine. To this end he advocated the study of music and the study of elocution—both elements capable of imparting strength and clearness and acceptability to the ministerial message. In the University of California he regretted not so much that they had no chapel service as that they had no appropriate building containing a great organ for the imbuing of the students with a sense of the power of the ministry of music.

Viewed in the light of President Wheeler's ancestry and position, and of the place where they found expression, these contentions of the head of the University of California are of more than passing interest; since they reveal the instinctive and fundamental element in our humanity which has lain behind the outward expression of the development of the historic body, in the evoution of its liturgical and ecclesiastical and ritual usages—in the sanctification throughout the centuries of all the agencies of art and architecture and music to the enrichment of public worship and to the enfranchisement and the ennobling of the soul. W. H.

No man is fit to rise up and labor until he is made willing to lie still and suffer as long as his Master pleases.—Payson.

THE PROPOSED COURT OF APPEALS.

I read with much interest the editorial criticism in **The Pacific Churchman** of September 1st on the proposed canon for a Court of Appeals. Whether the canon proposes a court of appeals which would be a prudent instrument of Church government from an ecclesiastical point of view is a matter which I do not presume to discuss; but the criticism offered by **The Pacific Churchman** at least connotes the idea that the structure proposed for the court is not judicial in character and on this aspect of the subject I am perhaps by profession entitled to express an opinion.

As all the objections of **The Churchman** seem to me to be derived from some erroneous conception of the nature of the judicial function, I think it proper at the outset to state in general terms the limitations which that function bears. The judicial function is simply to **hear** and **determine** an actual **case;** and while in consequence it includes the duty to express an **opinion** on whatever law is necessarily involved in determining the case, it includes no power to make or alter law. So far as any judicial opinion goes beyond a statement of views concerning such law as is **necessarily** involved in the particular case before the tribunal, the words of the opinion are not authority of any sort; they are merely words spoken —**dicta**—which may be utterly disregarded. If in stating its views concerning such law as it believes to be involved in the particular case before it the tribunal **correctly** expounds law **necessarily** applicable to the case, the highest form of justice **according to law** is administered. Yet the law may be obsolete or inexpedient or originally based on erroneous conceptions of right by the law-making power. If the tribunal **erroneously** expounds the law applicable to the case it is an error which at most can only affect the parties to the particular case in the same way that the correct exposition of an obsolete, inexpedient or unjust law would affect them. But an erroneous view of the law may be discovered and retracted by the judiciary in some future case containing the same facts; or the erroneous view may be rendered harmless in future cases by a repealing, declaratory or amending act of the legislature; or an obsolete, inexpedient or unjust law, though correctly expounded, may be repealed by the same legislative power. Whether a final court of appeals correctly or incorrectly expounds the law involved in a case or deals with law which is not necessarily involved in the case, it does, however, conclusively settle the particular dispute between the particular litigants in that particular case; for according to American constitutional methods no power, judicial, legislative or executive, can ever unsettle **as between those litigants** the particular matter which a final court of appeals has settled. The judgment is conclusively operative, but only as between the particular parties to it; the opinion on which the judgment is based is merely contemplative or advisory. When, therefore, any such final court of appeal as that proposed by the canon shall deliver utterances on questions of doctrine or worship, it will in reality **settle** nothing but the matter of discipline between the parties immediately before it. General questions of doctrine or worship are open for settlement by General Convention so long as the legislative powers of the Church remain unimpaired.

It is obvious that if any method of **discipline** is to be respected—that is to say is to be effective—it must as nearly as possible deal with the same state of facts in the same way at all times. Accordingly a final court of appeals is bound to judge again as it once judged upon the same state of facts, even though different litigants are before it; but this is mere compulsion of duty towards uniformity of discipline and does not overcome the higher duty of expounding the law correctly and when former opinions appear to have been manifestly inaccurate of retracting former errors of opinion. And of course if the law be changed in the meantime by the legislative power, the judicial power must administer the law as it finds it. As thus seen the judicial function affects only the particular parties in a particular case; it is limited by the controlling forces of right-reason and legislative power and hence in a constitutional representative government possessing plenary legislative powers—like the government of the American Church—the judicial function can never **permanently** become a propagator of error or an instrument of oppression even though it be not wisely exercised in particular cases.

If the nature of judicial power and the necessary limitations by which it is always controlled are borne in mind, the objections made by the **Churchman** to the proposed court of appeals lose much if not all their force. The first (and what the **Churchman** designates the greater) of the two objections which it finds is stated as follows:

"By constituting a Supreme Court of the one order of Bishops we are violating the principles according to which the Church is organized in America. It is our theory that the Church is not truly represented except when the laity are included. Parish, Diocese and General Convention are all organized with representation of the laity. The wisdom of this is clear to almost every American and need not be discussed. But if this representation of the laity is wisdom for legislation, why is it not wisdom for judicial purposes?"

Every American knows that the Supreme Court of the United States and all the Supreme Appellate Courts in the land are composed of one order—lawyers. Yet although it is a theory of American government that the state is not truly represented in legislation unless the laity as well as the lawyers are present and participate, it has never been supposed by any one that the presence of laymen on the judicial bench would be wisdom for judicial purposes merely because their presence in legislation is wise for legislative purposes. The mere fact that a judicial bench is composed solely of one order of men does not necessarily render it an unwise structure according to American experience in government. Nor does it give the bench more power than any supreme judicial tribunal must possess, however constituted.

The other objection which **The Churchman** makes is to the numerical size and uncertain qualifications of the members of the proposed court. The objection is stated as follows:

"The proposal is that the whole House of Bishops shall sit as a court. That means a number of judges which will soon reach one hundred. . . . Bishops are not chosen in these days for scholarship nor for judicial minds. Yet the most profound questions of doctrine and worship are to come before this court. The decision of the official doctrine of the Church or the fate of a learned and devout presbyter might thus be put into the hands of men disqualified by partisanship or by lack of real knowledge from any possibility of rendering a really balanced judgment. . . . A decision in a court of eighty or one hundred would be merely a majority vote. It would be difficult to attach more importance to it than to the published statement that a majority of the Bishops held a certain view."

No more importance can be attached to the opinion of any court (except by the parties to the judgment) than that a majority of the judges held a certain view. If the minority is more scholarly, more learned, more logical or more cautious, greater importance will attach to its opinion than to the opinion of the majority. The case, however, will be decided according to the views of the majority. And unless the error of the majority be so profound as to move the legislative power to repudiate the opinion and set at naught such views for the future, it may well be that for once the Holy Ghost did not exclusively descend on the learned and intellectual. I am reminded of the saying of a Bishop of the early Church whose views on a question of doctrine were out-voted in some synod or council by a majority of one: "The Holy Ghost is the odd man!" He did not necessarily speak irreverently, I imagine; for no one knows through what channels divine wisdom may flow. But assuming that such a court shall ever pronounce sound doctrine entertained by a learned and devout presbyter to be unsound, it will be no novelty in the history of ecclesiastical tribunals if we find the condemned doctrine afterwards approved by the Church at large. Nor will the learned and devout presbyter be the first of the judicial martyrs whose blood has become the seed of the Church.

It must always be remembered that it is one thing to expound law; it is quite another thing to make law. The Supreme Court of the United States may declare that in its opinion a certain statute passed by Congress is unconstitutional or a certain act done by a private person is unlawful. But the people of the United States—the state acting in its sovereign capacity, exercising together all its powers—may amend the constitution and make that constitutional which was once declared unconstitutional; or Congress in the exercise of its single power of legislation may make an act which was once judicially declared unlawful lawful in future. The pronouncements of judicial power on the law are never supposed to be infallible, though its judgments as between the parties before it are forever conclusive. Thus in the last analysis the opinions of the proposed court of appeals, though composed exclusively of the order of Bishops and of the whole House of Bishops, would not necessarily settle doctrine; they would merely settle private disputes on matters of discipline and incidentally express **views** of doctrine which might be confirmed, amended, modified or wholly reversed by General Convention or in subsequent decisions of the court of appeals itself. Doctrine will take care of itself even though discipline be erroneously applied by a partisan or inefficient tribunal. A judge who has judicially declared a certain statute unconstitutional may in his private capacity vote that the constitution be amended so that such a statute may never again be declared unconstitutional. A Bishop who in the court of appeals has declared certain doctrine unsound may in General Convention vote that never again shall such doctrine be declared unsound. And in a branch of the Catholic Church which does not admit that any bishop is infallible the renunciation in General Convention by a majority of the House of Bishops of views once expressed by them sitting in the Court of Appeals would, if their reasons for the renunciation were satisfactory, only add to the confidence previously reposed in them as Christian priests and judges. Furthermore, without derogating from my own profession, I think I can assure the **Churchman** that civil judges at large do not possess and never have possessed greater scholarship or judicial caution relatively to the remainder of the legal profession than the Bishops are apt to possess relatively to other ecclesiastics.

From the point of view of a civil lawyer the general and universal principles of constitutional law limiting judicial functions completely safeguard the Church against the dangers which the **Churchman** apprehends from the proposed court of appeals. But there is an additional safeguard provided by the canon itself which in my opinion should remove the least apprehension that any form of timidity may entertain. The canon provides "that unless three-fourths of the Bishops entitled to seats in the House of Bishops concur in a decision it shall not be a precedent in future cases." Erroneous precedents are not inflexibly followed in civil courts unless they have become rules of property. No court can desire to inflexibly adhere to manifestly unjust or inaccurate views. Practically the only force which an erroneous precedent could possess in the proposed court of appeals would arise from whatever desire the Bishops might entertain not to appear to waver in their views. But the canon expressly invites the court to renew the consideration on principle of every question of doctrine, faith or worship whenever and so often as it shall come before them, attaching **no weight whatever** to the court's former decisions on the same subject, except where three-fourths of the Bishops have concurred in the former decision. As it must be rarely indeed that any decision of an ecclesiastical court can give rise to a rule of property, an erroneous opinion from three-fourths of the Bishops would offer little embarrassment from force of precedent to any advocate of correct views adequately presenting his case. I think that even on questions over "ornaments" such scholarship and right reason as are applicable would in the long run prevail and settlements would eventually be reached satisfactory in character to the Church at large and reached, too, without material sacrifice, by the House of Bishops of worthy consistency—consistency of aims—and without many martyrdoms.

JOHN A. WRIGHT.

222 Sansome street, San Francisco, Sept. 9, 1904.

The Sunday excursion train is being carefully considered at least with reference to its economic relations by some of the leading railroad companies. The Lake Erie & Western has announced that it will handle no more Sunday excursion business and a proposition to abolish it on all the Vanderbilt lines is under serious consideration. Vice-President Brown, of the New York Central, who has general charge of the Vanderbilt system, has long been opposed to Sunday excursions, with their overcrowding and confusion, entailing extra hours for the trainmen on the days when they should be enjoying much needed rest.

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The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan and the Islands.

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All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

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CALENDAR.

2. XVIII. Sunday after Trinity. (Green.)
7. Fast.
9. XIX. Sunday after Trinity. (Green.)
14. Fast.
16. XX. Sunday after Trinity. (Green.)
19. St. Luke. (Red.)
21. Fast.
23. XXI. Sunday after Trinity. (Green.)
28. Sts. Simon and Jude. (Red.) Fast.
30. XXII. Sunday after Trinity. (Green.)
31. Eve of All Saints.

OFFICIAL JOURNAL.

September 14—p. m. Meeting of Directors of St. Luke's Hospital.

15.—a. m. Celebrated Holy Communion in the Church Divinity School Chapel, and addressed students. Evening at meeting of Brotherhood of St. Andrew in Grace Church, San Francisco, made an address.

17.—Received from the Bishop of Maryland notice of the deposition of George Richardson Kelso for causes not affecting moral character.

18.—XVI. Sunday after Trinity. 7 a. m. celebrated the Holy Communion in the chapel of the Church Divinity School. 11 a. m. in the Church of Our Saviour, Mill Valley, confirmed one, with sermon and address. Evening, in St. Stephen's Church, San Francisco, confirmed eleven, received one into the communion of the Church and made an address.

19.—p. m. Opened Woman's Auxiliary mission class with prayers and address. Conference with committee on work at University centers.

21.—St. Matthew's Day. a. m. celebrated the Holy Communion in the Church Divinity School chapel and made an address. p. m. Meeting of Board of Missions. Received from the Bishop of Michigan City letter dimissory of the Rev. Edwin Johnson.

22.—a. m. In St. Luke's, San Francisco, baptized two infants and confirmed one person. P. m. In chapel of San Francisco Alms House, confirmed five presented by the Rev. D. O. Kelley and addressed them.

23.—p. m. Meeting of Trustees of Old Ladies' Home.

25.—XVII. Sunday after Trinity. a. m. In St. Peter's, Redwood City, celebrated the Holy Communion and preached. Evening. in the Church of the Good Shepard, Belmont, confirmed five and addressed them.

PERSONALS.

The Rev. M. D. Wilson has his family with him at the East. Their address will be 216 Willow street, New Haven, Connecticut.

The Rev. L. C. Sanford, with his family, have gone East for a visit. Mr. Sanford is an alternate deputy to the General Convention.

The address of the Rev. Mr. Emery while in Boston will be the Commonwealth Hotel.

The Rev. Dr. John K. Black, rector of Grace Church, Galveston, was in the city and made us a call last week.

The Rev. Edwin Johnson has become assistant to the Rector of Trinity Church, San Jose, and Vicar of Christ Church Mission. We understand arrangements have been made for starting a Sunday School in North San Jose. Mr. Johnson was recently in charge of the missions at Merced and Madera.

LOS ANGELES.—The Rev. Dr. George T. Dowling, rector of Christ Church, has returned from a four-months trip to Europe, and reports himself as being greatly benefited by his absence and rest, notwithstanding the severe illness he had while at Brighton, England, if indeed this illness was not the turning point from which his return to good health should be dated.

Mr. Geo. H. Andruss, of St. Mark's Chapter, Berkeley, left on Tuesday evening, September 20th, for the Philadelphia convention. Mr. Andruss goes as a delegate from St. Mark's Chapter, and expects, also, to attend the opening session of the General Convention, at Boston.

The little daughter of Bishop and Mrs. Partridge was baptized by Bishop Nichols, in St. Luke's Church, last week Thursday. Bishop Moreland was one of the sponsors.

Miss Dorsey, Deaconess on the staff of the Archdeacon, has gone East to make a study of organized woman's work in the church.

A little two-and-a-half-year-old, in Fresno, used to the clear summer skies of the San Joaquin Valley, on seeing the clouds over head the other day, called out, "Mama, see, 'ky all dirty!" The same little chap, looking up at the new moon one evening, commented, "Poor moon, all boke!"

The full delegation, as originally elected, will represent this Diocese in the General Convention, of both clergy and laity, as follows: The Rev. John A. Emery, the Rev. Dr. Clampett, the Rev. Mardon D. Wilson, the Rev. E. L. Parsons, Mr. A. N. Drown, Mr. W. A. M. Van Bokkelen, Mr. C. D. Haven and Mr. George E. Butler. Besides attending the General Convention, Dr. Clampett and Mr. Wilson, at least, expected to be present at the convention of the Brotherhood of St. Andrew, in Philadelphia. The Diocese will be further represented in the Brotherhood convention by Mr. George H. Andruss, and in the general meetings of the Woman's Auxiliary by Mrs. Lawver, Mrs. Mardon D. Wilson and others, and in the convention of the Daughters of the King by Dr. Mary D. Fletcher and several others.

DIOCESAN NEWS.

Trinity Parish Oakland, Rev. Clifton Macon, Rector. — September 7th, the members of the "Sisters of Bethany" and "Trinity" Guild held a reception from three to five in the Guild Hall. The reception was given to afford the members of the guilds and the other women of the church an opportunity to meet one another. In spite of the exceeding warmth of the day the reception was well attended. Thursday evening, September 8th, the Men's Club held an open meeting to which were invited the ladies of the parish. Part of the enjoyment of the evening was a very interesting lec-

ture by Professor Ardley on "Egyptian Art." Thursday, September 15th, the Alameda County branch of the Woman's Auxiliary met at Trinity Church. A large number attended, almost every branch being represented. Various reports were made and the rector of St. Paul's Church, Oakland, gave an account of the missions in Africa. After the meeting adjourned refreshments were served by the "Sisters of Bethany." Dr. Bakewell's many friends and old parishioners were glad to welcome him back from his vacation and pleased to see him looking so strong and well.

Watsonville.—St. Mark's Club, in All Saints' Parish, under the direction of the Rector, Rev. Dr. Geo. H. Jenks, seems to be fulfilling its object of proomting good-felolwship among the people, and especially the young men. A very successful social was held last week in the Guild Hall, with music, games, refreshments, etc.

St. Paul's Mission, Walnut Creek. — The little church has just been improved greatly by a fresh coat of paint on the outside. There are few more faithful little bands of church women than those who compose this small mission. Nearly all live from five to ten miles from the church. They are having services now only on one Sunday in the month.

BROTHERHOOD OF ST. ANDREW.

A most interesting and helpful service was held on Thursday evening, September 15th, in Grace Church, San Francisco, the special purpose being to stimulate the spiritual life of the Brotherhood men.

The service was read by the rector of the church, the Rev. David J. Evans, assisted by the Rev. W. E. Hayes. Mr. Evans welcomed the Brotherhood to Grace Church with a few well-chosen words of hope and cheer.

The Bishop of the Diocese then addressed the meeting, dwelling on the "Power of Personal Character" as enabling Brotherhood men to take heart and courage by reason of the trials that beset the Brotherhood Chapter, particularly the laggard—the "dead wood." The Bishop urged the men present to familiarize themselves with the old Collect of St. Andrew's Day, the one supplanted at the Reformation, which dwelt rather upon the Cross of St. Andrew than upon his Call.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay street, San Francisco.

Secretary—Mrs. A. M. Lawver, 1767 Broadway, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington street, San Francisco.

Diocesan Meeting. — Monday, October 3d, at 2 p. m., at Holy Innocents' Chapel, Fair Oaks street, near Twenty-sixth street.

Holy communion will be celebrated at St. Luke's Church on Thursday, October 6th, at 11 a. m., in order to carry out the suggestion made three years ago that Holy Communion be celebrated in as many places as practicable on the day of the Woman's Auxiliary triennial meeting when the united offering is placed on the altar in Trinity Church, Boston. It is hoped that many auxiliary women will participate in it.

MARIN COUNTY BRANCHES.

The Quarterly Meeting of the Marin County Branches was held on Thursday, September 8th, at Ross Chapel, at 2:45 p. m.

The Rev. M. D. Wilson took the chair in the unavoidable absence of the President (Mrs. Campbell, of Sausalito).

After the roll had been called the Secretary read the minutes of the last meeting, and asked for reports of work done in different branches.

The Rev. S. H. Wingfield Digby then addressed the meeting. He spoke of the sailors and the temptations to which they are exposed immediately they get into port.

Being the Chaplain of the Seamen's Institute (on Steuart street, San Francisco), he could state facts as they really are. The sailor is not unlike other people. There are some quite well read, who in their spare moments read Greek, etc., while others can neither read nor write. The Seamen's Institute is so well known that it needs no advertising, but in case these few words fall into the hands of any not acquainted with the excellent work carrried on there, I would advise them to visit it some Wednesady night, when a concert is given, to which all sailors are welcomed. Rev. S. H. W. Digby said the ladies had a power over the lads that no man had, and paid great tribute to all who so kindly gave time and money to assist him in his work.

He was followed by the Rev. Cecil M. Marrack, who spoke on the General Convention. His subject was a deep one, but was handled in a masterly manner.

Rev. M. D. Wilson then said a few words. He reminded the meeting that on October 6th, 1904, the United offering would be presented at the altar of Trinity Church, Boston, and would be devoted toward the support of **women** workers at home and abroad.

The collection was then taken, amounting to $11.60, and was sent to the Treasurer for the Triennial Offering.

After singing a hymn the meeting was closed by prayers and the benediction by the Rev. Mr. Wilson.

The ladies then adjourned to the grounds, where tea and refreshments were partaken of. Only 15 members were present, but owing to the extreme heat, many were unable to put in appearance, and therefore no arrangements were made for future meeting.

MARY L. BURREY, Secretary.

The Guild Hall of Trinity Church, Oakland, was well filled with members of eight Alameda County Branches at the quarterly meeting on September 15th. The Mission of the Good Shepherd, West Berkeley, was represented for the first time in the Alameda County meetings, and the ladies who had come so far received a hearty welcome. The Rev. Chas. T. Walkley gave an address on our missions in West Africa, going beyond Bishop Ferguson's jurisdiction to a larger survey of the history of colonization of American negroes in Liberia, and an account of the characteristics of the people with whom our missionaries must deal.

The reports of the several Branches were interesting and encouraging and so informal that the meeting seemed like a family gathering in which no one was afraid to speak in her turn. After some discussion it was decided to have a Quiet Day (date fixed later), and to make a great effort to secure a good attendance. The invitation to St. Andrew's for the Quiet Day was accepted.

The Branches were urged to find more contributors to the Bishop's Auxiliary Fund, as Bishop Nichols has asked to have it increased. After the close of the meeting tea was served by the ladies of Trinity and a social half hour enjoyed.

SUNDAY SCHOOL COMMISSION.

The regular quarterly meeting was held in the Diocesan House on Friday, September 9th, at 3:30 p. m.

A quorum was present. The chairman opened the meeting with prayer. The minutes of the preceding meeting were read and approved. The Treasurer's report showed a balance on hand of $129.01, this large amount being kept to provide for the lectures of this coming winter.

The Lecture Committee reported having arranged for four lectures to be delivered in January or February by Bp. Brent, these lectures to be delivered in San Francisco and repeated in Oakland. Further arrangements were announced for a course of lectures in November on "Method," of which details will be announced in due time. A third course of lectures is being arranged for, to be delivered during Lent of 1905, to be given in one church in San Francisco, in connection probably with an afternoon service. Details of this course will be arranged at the next meeting of the Commission. The general title will be "Christian Nurture of Children."

The Exhibit Committee reported progress in more or less constant additions to the exhibit, and in the increase in number of those who are reading in the reading courses.

It was agreed that we proceed as soon as practicable to decide upon and publish a Sunday School Curriculum.

The work of Sunday Schools is to be emphasized at the November meeting of the San Francisco Convocation, and it was also agreed to have a united service on Sunday School Sunday.

There was considerable discussion of a Sunday School Department in the **Pacific Churchman.**

Some discussion was also had on the reorganization of the Commission, and it was agreed to take steps at our next meeting to have a canon on the subject introduced at the next Diocesan Convention.

Organist and Choirmastership Wanted.

Mr. Joseph Smith, (locum tenens at the Memorial Church, Stanford University) will be at liberty after October 15th. English Cathedral trained. Highest testimonials. Reference permitted to Rev. D. C. Gardner, the Memorial Church, Stanford. Address:

JOSEPH SMITH,
361 Addison Avenue, Palo Alto, California.

MISSIONARY COMMENT.

MISSIONS FIRST AT THE CONVENTION.

As we go to press we are still awaiting the final report of the Treasurer of the General Board of Missions, in very much the same frame of mind that the friend of a prisoner at the bar awaits the verdict of the jury. Is the Church we love to be adjudged guilty of indifference and neglect of the men she has sent out in obedience to the apostolic commission? The last report gave the total amount received for eleven months. That total showed that in response to the $630,000 asked for in the apportionment, only $342,015 had been received—*fifty-four per cent!* Surely we have reason to feel apprehensive of the verdict. Yet a great deal can be done in a month, so we refrain from further comment until the full report is made known. There is, however, one way of looking at the disappointing and humiliating results that have been given out, and as we contemplate them see in them large ground for hope in the future. That is, that something *must* be done at the Convention to arouse the Church if the Board is to be saved from the ignomony of retreat and bankruptcy. Let the great work of missions at the convention be first, first, FIRST. The program, as outlined, is generously planned; let the deputies see that there is no sidetracking of this great issue such as was witnessed at San Francisco. We earnestly hope in the interest of missions, that there will be no "monster mass meetings"—even as there was in 1901, where not more than one-fourth of the people could hear one word that was uttered from the platform. It was grand and successful as a spectacle, well organized and officered. But we seriously question whether the cause of Missions was enhanced one iota. We further urge that offerings be taken up at every missionary meeting for MISSIONS. As a Church, in convention or Council, we are afraid of missionary offerings. The magnificent opportunities afforded at the meetings of the Missionary Council, when enthusiasm runs high because information runs broadcast, have practically been thrown away. Lastly, we hope that the missionaries from the field, who have lived out what they speak, will find large place on the program as speakers. Men freed from the cant and theory *about* missions and filled with the spirit of missions.

THE MISSIONARY SPIRIT

A recent issue of *The Churchman* (Sept. 17) contains an article under title of our marginal heading, which it reprints from *The Examiner* (London), which is worthy of careful perusal and meditation. It is a plea for "a higher type of missionary sermon, a more intellectual form of missionary instruction and appeal." It begins by recognizing the efforts put forth in recent years "to stir up the missionary zeal and stimulate the activity of those who have always regarded foreign missions with sympathetic interest," but that there yet remaineth much to be done. Our Churches have large numbers of people either hostile or critical to missions. Great credit and stress is given to the opinions of travelers who visited foreign fields and who speak often with contempt of the mental ability of the missionaries. The article proceeds to urge the uselessness and foolishness of underrating the forces against us—no matter how shallow the intellectualism which can be so easily influenced." The writer then proceeds with his plea, which we quote at length rather than risk spoiling it by taking quotations from it:

"To state the case baldly: we have had more than enough of missionary 'anecdotage.' It pleases the children of the congregation, but it often disgusts the thinking people. There is generally an opportunity of addressing the Sunday School, and the tactful delegate might with advantage reserve his tales of the rough and ready methods of missionary dentistry for such occasions; and even then the fewer he tells the better. A good man, who has seen long service in the cause of Christ among savages and whose ripe experience of the power of the Gospel would have been most helpful, gravely told an audience, chiefly composed of grown-up people, of his first attempt at tooth-drawing. He confessed that he broke the jaw of his unfortunate patient. Then, after a prolonged pause, he said, 'And so . . . the missionary gradually wins the natives' confidence!' Even the most juvenile hearer must have wondered why. It is quite a common thing to hear experienced missionaries tell of their difficulties in ascending Chinese rivers—how easily ropes break, and how crews are upset in the water! But who really cares about such things? Any government inspector, prospecting a new bit of country, willingly faces the same dangers and difficulties in the discharge of his duty. Every land-grabbing pioneer is prepared to put up with worse things in his haste to be rich. The Christian missionary expects and is expected to "*endure hardness like a good soldier of Jesus Christ.*"

"We do these splendid servants of Christ a wrong when we demand of them trivialities instead of deep spiritual experiences and principles. They are the mouthpieces of a society in need of funds; and it is not to be wondered at if, in gauging the frivolity of an audience, they sometimes tell shallow stories of adventure, instead of revealing the profound mysteries of the grace of Christ in its working upon the human heart. We want to hear, not how the missionary reached his station, or how many snakes or centipedes he found in his house, but how the Gospel of Jesus finds an entrance into the heart of the Mohammedan, the Hindoo, the Buddhist, and the Fetich worshipper; how it supersedes all lower forms of religion, and conquers the evils against which they were powerless. A clear, simple, intelligent statement of that transcendent miracle is what is chifly needed in these days for the revival of the missionary spirit."

MISSIONARY NOTES.

The last issue of *The Spirit of* Missions brings to us further news—and good news, of the condition at Fort Yukon. Our readers will remember that last month Bishop Rowe reported an appalling condition at that place, owing to an epidemic of diphtheria among the native people. There were 150 cases, many of which proved fatal. The news which now reaches us tells the glad tidings of the staying of the epidemic. One figure stands out above all others in that terrible experience—Miss Lizzie J. Woods, the missionary nurse at Circle City. Immediately upon receiving word of the epidemic, knowing that the natives would be uncared for in sickness and death, she gathered her medical supplies together, hired a canoe and made a journey of 100 miles down the Yukon river to the scene of the plague. There she battled single-handed, until she became at last a victim of the disease. Money and medicine were quickly exhausted, and the suffering consequent made a very serious situation. Such heroism thrills us and we wonder how any member of Christ's Church can read such reports and look at such pictures as are given on the article on "Medical Missions in Alaska and China," and then say, "I don't believe in missions." We rejoice in the good news of Miss Woods' recovery and urge our readers to study every page of this last number of the *Spirit of Missions*—it will help them to believe in the greatest work of Christ's Church.

Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered and thy crown is won.
—Edmund Roland Sill.

LITERATURE OF THE DAY.

Seeking Life, and Other Sermons. By Bishop Phillips Brooks. (Dutton & Co., New York. $1.20.)

Unlooked-for pleasures are thrice welcome, always, but this posthumous book is as much beyond a mere pleasure as help is beyond promise. It is perfectly needless at this late day, and it would be impertinent,, also, to praise any writings of Phillips Brooks. Nothing remains but to express thankfulness for another gift of wise, deeply spiritual counsels, cast in original forms, and vitalized by the intense earnestness of their author. We have not space for quotations, but would fain send everyone to the book itself for the spiritual aid and grace of refreshment it will not fail to yield. There is a freshness, too, about the sermons which is perfectly spontaneous, a bubbling up from a living fountain, which only death could exhaust. Let any one read, for instance, the sermon on the Tree of Life, and search his memory for its counterpart, for any siimlar exposition, or for anything which touches more acutely the motives of action. Everyone knows Newman's last Sermon on the Church of England and its text. It is curious and interesting to compare it with the sermon in this book from the same words, and with yet another of the great Cardinal's from the same text, preached some eighteen months before.

Comradeship and Character: Sermons and Addresses to Young Men. (Imported by Whittaker, New York. $1.40.)

This volume holds rather more than a dozen addresses, nearly all by different authors, some of whose names are well known, but of the majority we have to confess our ignorance. The book is full of sound, wholesome advice, well put, and likely to gain a hearing from those for whom it is intended. At all events, if a young fellow wishes to do the right thing, he will be attracted by, and be thankful for, the manly, straightforward tone of these addresses.

MAGAZINES.

The Nineteenth Century and After is crammed with articles that deserve and ought to receive very careful attention. The first is "How Russia Brought on the War," by Baron Suyematsu, clear, exhaustive and temperately written. "The Coming Revolution in Russia," by Carl Joubert, ought to be read in connection with the now famous article on the Czar in the last issue of the **Quarterly Review.** Both reveal a "Parlous" state of affairs. "Free Thought in the Church of England," by W. H. Mallock, is Mallock in extremis, suggestive of hysteria; but absolutely infallible, of course. Bishop Welldon on "The Difficulty of Preaching Sermons," is remarkably interesting, and ought to be read—and digested—by the clergy especially. One thing he insists upon, that preaching should become, not perhaps less intellectual, but more spiritual. "It has been my object to show that preaching is a difficult task, difficult in its moral and spiritual exigencies, as well as in its demands upon the intellect, and that it deserves more sympathy than criticism."

The **Craftsman** is always delightful. This number contains an article on "Mission Furniture," and explodes the prevailing belief that the clumsy, ungraceful articles called by that name are really accurate copies of the things found in the old Missions. Even if they were, what reason can there be for introducing into modern homes clumsy, unhandy, ungraceful things, which no one would look at if they were not the prevailing fad, and costly? The originator was a California cabinet-maker, and his idea was expanded by a wide-awake furniture house in the East. When it has had its day and ceased to be, there will be some wonder and a filling up of lumber-rooms.

The Eclectic opens with a long notice of Bishop Huntington which is a fine example of indiscriminate eulogy. The comparison between the Bishop and Cardinal Newman, very much in favor of the former, is rather more infelicitous than convincing. The other contents are much as usual. **Everybody's Magazine** continues the extremely candid revelations of T. W. Lawson, on "Frenzied Finance," and it is certainly one mark of their itnerest that over half a million copies of the September issue were sold. He is certainly a "Truthful James" of the most fearless order. The other contents are lively and entertaining enough to justify the title of the magazine.

H. H.

A MESSAGE.

Whisper tenderly, whisper low,
To the waves that murmuring come and go,
Bow o'er them lovingly, trustingly say
A soul will go with you, to-day—to-day.

Whisper tenderly, whisper low,
To the cool, green waters that ebb and flow,
O waves that gleam in the soft starlight
A glad soul goes with you, to-night—to-night.

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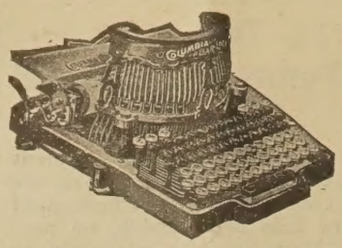

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